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**RESEARCH ARTICLE**

## Integration of *Tunjuk Ajar* Malay Culture and *Sirah Nabawiyah* in Character Implementation

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**ABSTRACT**

Strengthening character in the development of global culture is needed to deal with the moral crisis that occurs in the younger generation, which is mainly eroded by the life of hedonism. Global culture has a lot of influence on changes to local culture, which is in line with moral decadence. The purpose of this paper is to tie the two dimensions that have been running for a long time in Malay society; on the one hand, they are very important and cannot be separated. The *Tunjuk Ajar* Malay culture and the *Sirah Nabawiyah* become a means of integration and implementation of characters that can organise a harmonious life. This research uses a qualitative literature method with data sources of observation, literature review and content analysis of the stanzas of *Tunjuk Ajar* Malay culture and lessons contained in *Sirah Nabawiyah* with descriptive character implementation in the community. The integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the implementation of character is an acculturation of religious and cultural norms that reflect religiosity. In the practice of behaviour related to character, the realisation of an integration arranges the character of the younger generation in the development of global culture.

**KEYWORDS**

*Tunjuk Ajar*, Malay culture, *Sirah Nabawiyah*, Character, Implementation

**ARTICLE INFORMATION**

**ACCEPTED:** 02 August 2023

**PUBLISHED:** 28 August 2023

**DOI:** 10.32996/ijcrs.2023.3.2.3

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### 1. Introduction

The *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* are patterned on two different sides, but both have a place in the aspect of religiosity, especially in the implementation of character. The integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* is challenged by cultural realities and religious values (Asnawi et al., 2022) (Hussain et al., 2020). At the same time, studies that comprehensively examine the integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* are very limited, especially in the reconstruction of religious values (Solihin, 2017). The paradigm of challenges from groups that assume there is no acculturation of religion and culture is a crucial issue faced by an indigenous pet when facing the moral decadence of the younger generation that is eroded by outside culture (Pernando et al., 2022). There needs to be an in-depth study to strengthen the integration of local wisdom reflected in *Tunjuk Ajar* Malay culture and the Prophet's life journey. The Prophet, as the main figure and a reference in religious guidance and character, shows that Islam cannot be separated from Malay culture. The discussion of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* integrated into character implementation is an important issue in strengthening the face of globalisation. The implementation of both in character becomes very important.

So far, studies on the Integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in character implementation tend to be at the level of arguments about compatibility and normative acculturation. The realisation embodied in the implementation of character has not been widely exposed in the relationship of the Prophetic *Sirah* (Yumnah, 2021). Most studies on the integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* are only limited to cultural studies and do not enter into the importance of culture and

religion in organising the character of generations in the face of global culture (Junaidi, 2020) (Kurniawan et al., 2022). Many researchers view that discussions about culture are only social issues and have nothing to do with religion. Culture and religion are two elements that cannot be separated in organising a harmonious life (Beyers, 2017). From the description of the existing literature, there are not many discussions that focus on integration and implementation, which are the basis for analysing local wisdom thinking.

The purpose of this paper complements the shortcomings of previous studies that tend to be in socio-cultural issues and normative in nature and ignore the role of religious norms in organising culture (Raudati & Adisaputera, 2018). In line with that, this paper answers three questions: how is the integration between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*; how is the implementation of character between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*; how is the acculturation of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in organising character in the face of global culture. The answers to these three questions will reveal a strong bond between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the implementation of character.

This study is based on an argument that Islam and Malay are inseparable in the lives of Malay people who are synonymous with Islam. The development of technology makes a big impact in changing the way of life and culture of behaviour. The influence of globalisation on the younger generation in behaviour is in conflict with the culture that always leads to good character. Globalisation in the development of lifestyle and cultural perspective will certainly have an impact on character (Abdulla, 2018). Malay with character guidance contained in *Tunjuk Ajar* Malay culture becomes a strong foundation with Islamic religious values, including the reconstruction of *Sirah Nabawiyah*, which is a mirror of behaviour.

## **2. Literature Review**

### **2.1 Tunjuk Ajar Malay Culture**

*Tunjuk Ajar* Malay culture in literature is a term that comes from a combination of three words, namely *Tunjuk*, *Ajar* and Malay. The first word is "*Tunjuk*", which is a root word for pointing that gives birth to a compound sentence, such as self-pointing, nose-pointing, face-pointing, feeling-pointing. The second word, "*Ajar*", means instructions given to people to be known or followed. The third word is "*Malay*", which relates to a community of people living on the east coast of Sumatra with reference to the Deutro-Malays around three centuries BC who entered Riau and the Proto-Malays who came approximately 2500 years before the Malays (Solihin, 2017). The three words separately have their own meanings but cannot be separated from the combined construction, which is advice, guidance, counsel, trust, teaching, and role models contained in poetry, rhyme and *gurindam*. *Tunjuk Ajar* Malay culture is a moral message conveyed through poetic language as a characteristic of the Malay people; the Malays have a guide in carrying out daily life called *Tunjuk ajar* (Adnan & Othman, 2012).

The substance of *Tunjuk Ajar* Malay culture includes the set of Islamic values, Malay cultural values, and social norms found in Malay society (Utaberta et al., 2015). The messages are arranged in beautiful sentences around the basic values found in the Malay identity. These values are Islamic values, the value of customs, the value of openness, the value of pluralism, the value of politeness, the value of being prejudiced, the value of being considerate, the value of trust, the value of knowing oneself, the value of being brave and steadfast, the value of self-confidence, the value of shame, the value of honouring knowledge, the value of utilising time, the value of being broad-minded and far-sighted, the value of loving and upholding one's own language, the value of deliberation and consensus, and the value of unity and fusion (Hussain et al., 2020). *Tunjuk Ajar* Malay culture in the reality of Malay life as a guide to character shows the direction of the right path in accordance with the will of religion.

### **2.2 Sirah Nabawiyah**

The term *Sirah Nabawiyah* is two words from Arabic; *Sirah* and *Nabawiyah*, where the word *sirah* linguistically means the path, condition or behaviour that is based on humans or others. So *sirah* has become a term that means the story of life and history. While the word *Nabawiyah* is returned to the word "Prophet", namely Muhammad Saw. The construction of the term *Sirah Nabawiyah* is a set related to events or events in the life journey of the Prophet Muhammad Saw. It also related to character, physical characteristics of the Prophet and matters related to his wars and expeditions (Musyafiq, 2020). The Prophetic *Sirah* literature relates to knowledge of historical events that reveal interesting stories and cases in the life journey of the Prophet Muhammad Saw. with his Companions (Prayogi et al., 2022). The Prophet Muhammad Saw. as the central figure in *Sirah Nabawiyah*, is a key figure who provides an example to his people, which correlates with the events of the practice of Islamic teachings.

In the development of the Prophetic *Sirah* literature, four categories of knowledge are discussed; 1) All events or incidents in the life of the Prophet Muhammad Saw. both related to him individually, as a father, husband, father-in-law, son-in-law, grandfather, leader and others, 2) The personality of the Prophet reflected in morals touches all sides of his life as an ordinary and apostolic human being who formulates in *uswatun hasanah* for his people, 3) The physical perfection of the Prophet as the messenger of Allah in carrying out a heavy and noble task, so that his physical form is highly correlated with the challenges he faces, 4) The Prophet in conveying his duties as Prophet and Messenger faced with challengers who were harsh in nature, namely war in

defending himself and da'wah, so that the wars that occurred during the life of the Apostle became evidence of the struggle to uphold the haq (Qorina et al., 2020). At this level, it can be asserted that the description of the essence of morality in Islam comprehensively, which is reflected in the life of the Prophet. Both individually, he is the head of the family as well as a husband, a friend who guides his Companions, and a leader in his society.

### 2.3 Character

In the literature, the character is always synonymous with mental or moral qualities, moral strength, name or reputation. A series of attitudes, behaviours, motivations and skills define character (Nguyen & Crossan, 2022). Character construction focuses on the application of good values in the form of actions or behaviours performed by a person. If there is behaviour related to dishonesty, cruelty, gluttony and so on, it is called bad behaviour or bad character. Conversely, people who reflect good behaviour in accordance with applicable moral rules are called noble characters (Dewi & Alam, 2020). The position of the character in personality is very important so that the way a person thinks, behaves and acts in life interacts and works well together in various aspects, including family, community, nation and state.

The term character itself highlights personality because it is considered to be a characteristic or characteristic or style or distinctive trait of a person that comes from the formation of accepted values, both sourced from the environment and others (Ruch et al., 2021). The indication of character is manifested in the form of temperament and character, which is part of morals. There are three terms related to character, namely; character, ethics and morals, in reality, there are those who view the same, but actually, there are differences. The term ethics in character facts is a demand as well as a measure of good and bad actions. The term ethics is associated with a branch of philosophy that relies on reason to determine the truth (Muassomah et al., 2020). Meanwhile, the term morals is a behaviour that is patterned on the truth based on religious norms in placing the pattern of good and bad, right and wrong. The barometer used in character with the term morals boils down to the values of divine revelation.

### 3. Methodology

This research discusses the integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in character implementation. The selection of this issue is based on three; First, there is an understanding that *Tunjuk Ajar* Malay culture is separate from *Sirah Nabawiyah*. Second, the connection between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the land of Malay, which is identical to Islam. Third, the need to create a construction of character implementation in life to support the integration of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah*. The research on the integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in character implementation uses a qualitative method related to content analysis of *Tunjuk Ajar* Malay culture stanzas and lessons contained in *Sirah Nabawiyah* with descriptive character implementation in the community (Umah, 2010). Data sources were taken from observation and literature review.

The data collection process was conducted in three steps, namely, observation, literature review and content analysis. Observations were made by paying attention to the development of Malay culture and *tamaddun*, which is increasingly spelled out. A literature review was conducted by searching the literature, including books, journals and research reports. Content analysis is carried out by deductive method, namely drawing conclusions from general to specific, and inductive method, namely drawing conclusions from general to specific (Pohontsch, 2019). The presentation of data on the Integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the implementation of character is presented in several descriptions of the character of the Prophet Muhammad with a narrative model. In addition, a chart is made that shows the Integration of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah* in the implementation of character and a chart that correlates with comprehensive integration as a research foundation. The process of data analysis is done by organising it into a pattern, category and basic description so that the content analysis of the Integration of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah* in the implementation of character. Content analysis in the stanzas of *Tunjuk Ajar* Malay culture and the content of *Sirah Nabawiyah* as relevance to life now in the face of global culture.

### 4. Results

#### 4.1. Integration and Implementation of *Tunjuk Ajar* Malay Culture and *Sirah Nabawiyah*

In the implementation of character derived from the stanzas of *Tunjuk Ajar* Malay culture by harmonising the advice and messages contained in *Sirah Nabawiyah*, the stanzas of character building are formulated with the activities of the Prophet, who educated the Companions as the first generation. The integration of these fundamental values is patterned in character building as the identity of the Malay people who are identical to Islam (Suroyo et al., 2021). The implementation of the character contained in *Sirah Nabawiyah*, which refers to the central figure, namely the Prophet Muhammad Saw, is focused on the value of faith as the main foundation of Islamic teachings relating to the acceptance or not of an act of worship, then the two main characteristics of the Prophet, namely *Siddiq* (Honesty) and *Amanah* (Trust), and the value of human interaction, in this case, is shown in filial behaviour towards parents, namely *Birul walidain*. The construction of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in this discussion is implemented in four topics. The construction of the four topics by the author is presented in the table as follows.

Table 1: Construction of Faith in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*

<b><i>Tunjuk Ajar</i> Malay Culture</b>	<b><i>Sirah Nabawiyah</i></b>	<b>Implementation of Character</b>
<p>wahai ananda dengarlah pesan kuatkan hati teguhkan iman jangan didengar bisikan setan supaya dirimu diampuni tuhan wahai ananda kekasih ibu dalam beramal dalamkan ilmu dalam beriman janganlah ragu ridha Allah yang engkau rindu</p> <p>wahai ananda kuntum negeri membela agama janganlah leti dari pada murtad eloklah mati itulah adat melayu sejati</p> <p>wahai ananda harapan ibu dalam beragama janganlah ragu kokohkan iman perdalam ilmu semoga Allah akan membantu</p> <p><b>Meaning:</b> O my child of listen to the advice strengthen your heart, strengthen your faith do not listen to the whispers of the devil so that you will be forgiven by God</p> <p>O mother's beloved in doing good in knowledge in faith do not doubt the pleasure of Allah that you long for</p> <p>O my child of flower of land defend religion do not tired rather than apostatising it is better to die that is the true Malay custom</p> <p>O my child of mother's hope in religion do not hesitate strengthen your faith deepen your knowledge hopefully Allah will help</p>	<p>Ibn Abbas (may Allah be pleased with him) explained that he once sat behind the Prophet Muhammed and the Prophet said to me and I rode behind him: "O son, I have taught you some phrases so that you may memorise them; Guard Allah indeed Allah will guard you, Guard Allah indeed you will find Him in front of you, and when you ask then ask Allah, when you ask for help then ask Allah for help, and know that if a group of people gather to benefit you indeed they will not be able to benefit you except by a matter that Allah has determined for you, and if a group of people gather to harm you indeed they will not be able to harm you except by a matter that Allah has determined for you, indeed the pens have been raised and the sheets are dry"</p>	<p>The implementation of character in <i>Tunjuk Ajar</i> Malay culture with <i>Sirah Nabawiyah</i> in the construction of belief is embedded in the firmness of faith and the Prophet's teaching of Ibn Abbas related to knowing God which starts from loving God. The proof of love for Allah is to obey all His commands and stay away from all His prohibitions. The reality of faith embedded in the soul fosters good behaviour, because faith without good behaviour is futile, as well as carrying out Allah's commands as evidence is the birth of good character. In keeping away all the prohibitions of Allah will get the benefits of the act on him and a mirror of strong faith.</p>

Source: data processed by the author, 2023

The realisation of a firm belief in a Muslim, there will be a good impact caused. The impact is continuous with the initial nature of the Prophet, namely Honest. The trait as a character that will be realised in the integration between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*. Honesty is a trait that contributes to forming the main personality of every Muslim because this character will manifest from honesty to himself to others. The realisation of honesty is one of the human traits that is quite difficult to implement (Rahim et al., 2022). The implementation of honesty is a strength that should have started from a young age so that the character embedded in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* is patterned in a firm education. It can be seen in Table number 2, which stands between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*;

Table 2: Honest Construction in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*

<i>Tunjuk Ajar</i> Malay Culture	<i>Sirah Nabawiyah</i>	Implementation of Character
Wahai ananda sibiran tulang jujur dan ikhlas wajib kau pegang berkata lurus jangan bercabang supaya hidupmu tiada terbuang	Yazid ibn Abu Maryam from Abu al-Haura` said: I said to Hasan ibn Ali: "What do you remember from Rasulullah, then he said: I remember from Rasulullah when I took a date from the dates in charity, then I put it in my mouth, then he took it by prying it and put it back in the dates in charity, so he said: O Rasulullah, why did you do that, the Prophet said: Verily, the family of Muhammad (peace be upon him) is not lawful for us in charity" and then he said: "Leave what you doubt for what you do not doubt, for veracity is tranquillity and lying is doubt."	People who are honest in their souls have spiritual values that reflect the attitude of siding with the truth, commendable morals, and responsibility in carrying out their duties and work so that they present themselves as people with integrity who have a commendable and intact personality. Honesty is the pearl of morals that will place a person in a noble position.
Wahai ananda belahan jiwa jujur dan ikhlas hendaklah bawa berkata benar ber manis muka supaya hidupmu tiada kecewa		
Wahai ananda peliharalah diri perbuatan jahat engkau jauhi berkata bohong jangan sekali jujur dan ikhlas sebarang peri		
Wahai ananda jangan takabur rendahkan hati berkata jujur banyakkan jaga daripada tidur supaya hidupmu untung dan mujur		
<b>Meaning:</b> O my child of living bone honesty and sincerity you must hold say straight don't branch out so that your life is not wasted		
O widow of the soul mate honesty and sincerity should be brought say the truth with a sweet face so that your life will not be disappointed		
O my child, take care of yourself evil deeds you stay away from Do not tell lies honest and sincere any fairy		
O my child, do not be arrogant humble to speak the truth take more care than sleep so that your life is fortunate and lucky		

Source: data processed by the author, 2023

In the aspect of honest character in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*, it cannot be separated from the character of trustworthiness. Honesty and trustworthiness are the two main and prominent traits in the personality of the Prophet (Hong Heng & Ling Ling, 2014). The nature of trustworthiness became a phenomenal trait for the Makkah *jahiliyah* pinned to him before the revelation came down. The character embedded so famous with the nickname *al-Amin*; people who are trustworthy. The nickname was then popular and very attached to the tongue of the people of Makkah. The main trait has become a patterned part so that the Prophet Muhammed spreads it in the form of inviting to it. It can be seen in Table number 3, which illustrates the combination of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah*;

Table 3: Construction of *Amanah* in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*

<i>Tunjuk Ajar</i> Malay Culture	<i>Sirah Nabawiyah</i>	Implementation of Character
Wahai ananda intan permata memelihara amanah wajib hukumnya bulat hati tajamkan mata supaya hidupmu orang percaya	Saraqah said: I had come to the Prophet at Ji`ranah, then I entered the tent of the <i>Ansor</i> , then they pointed their spears at me and said: look out for you - look out for you, what do you want? I could not penetrate their ranks until I was close to Rasulullah who was on his camel, then I raised my hand with a book and I said: O Rasulullah, I am Saraqah ibn Malik and this is your book to me. So the Rasulullah said: "Today is the day of fulfilment of promises and good deeds, bring it down, what you want know that there is no faith for the one who has no trust, and no religion for the one who has no promise."	A person who does not keep a trust is a person who has no faith, and a person who does not keep a promise is a person who has no faith. The link between faith and trust; the sentence "There is no faith" is the realisation of the imperfection of one's faith, which is denying the perfection of faith, not the essence of faith. Faith and trust are like the heart with the body, where the body with seven limbs is dysfunctional then the others will be weak, such is faith so that the context forms a character.
Wahai ananda kekasih ibu amanah orang pelihara olehmu peganglah dengan sepenuh hatimu supaya hidup tak dapat malu		
Wahai ananda intan terpilih memegang amanah berhenti bersih niat yang kokoh jangan dialih upaya hidupmu beramal saleh		
Wahai ananda peliharalah amanah tunjuk ajarnya engkau telaah ambil olehmu mana yang berfaedah supaya hidupmu tidak menyalah <b>Meaning:</b> O my child of living diamond maintaining the mandate is obligatory round the heart sharpen the eyes so that your life is a believer		
O mother's beloved the trust of people is maintained by you hold it with all your heart so that life cannot be ashamed		
O chosen diamond hold the mandate of a clean heart firm intentions do not be diverted your life's efforts to do good deeds		
O my child, keep the mandate show the teachings you examine take by you what is useful so that your life does not go wrong		

Source: data processed by the author, 2023

The implementation of the creed with two main characteristics, "Honest and *Amanah*", is found in the reality of human relations. Interaction becomes a picture of the success of a character that is not only theoretical but patterned in practice. The closest practical form of character is the relationship in the family between children and parents. When this interaction is good, it becomes a mirror of social behaviour. Being good to parents in Arabic terms is called *Birrul walidain*, being at the forefront of behaviour, because this relates to the inner relationship between children and parents (Afroni & Afifah, 2021). It can be seen in table number 4, which is a barometer in social interaction for the realisation of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah*;

Table 4: Construction of filial piety in *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*

<i>Tunjuk Ajar</i> Malay Culture	<i>Sirah Nabawiyah</i>	Implementation of Character
Wahai anak kekasih bunda Jangan durhaka kepada ibu bapa, Tunjuk ajarnya janganlah lupa Supaya hidup aman sentosa	Rasulullah announced the battle of Khaibar, then Abu Hurairah went to his mother and said: "Prepare for me indeed Rasulullah has ordered <i>jihad</i> ", so his mother said: "Go and I have known something that enters unless you are with me?", said Abu Hurairah: "Indeed I will not refuse the order of Rasulullah" then his mother came to Rasulullah secretly so the Messenger said: "Go, that is enough". When Abu Hurairah came to Rasulullah and said: "O Rasulullah, I saw you reject me, and I have never seen such a thing except something that reached you", Rasulullah said: "You who cause your mother to speak out loudly until she takes out her breasts explaining she has breastfed from her, does one of you think that if there is his father's mother or one of them is not <i>jihad fi sabil</i> Allah? Rather it is <i>jihad fi sabil</i> Allah on dutifulness to her and exercising her rights", so Abu Hurayrah said: "I stopped after that for two years and did not fight until the death of his mother."	The obligation of children to their parents is to be devoted to them, as a result of the upbringing of children to become pious people. This upbringing is the responsibility of parents to shape the character of a righteous child who can be devoted to both parents. This good position of the child will benefit the parents when they return to Allah.
Wahai ananda dengarlah madah Ibu dan bapa jangan di sanggah, Dosanya besar azab terdedah Dunia akhirat mendapat susah		
Wahai ananda cahaya mata Taat setia ke ibu bapa Jangan sekali engkau durhaka Supaya jauh siska neraka		
Wahai ananda intan mustika Peganglah teguh amanah bunda Kepada orangtua jangan durhaka Supaya Allah tidak murka		
<b>Meaning:</b> O beloved son of the mother Do not disobey your parents, Do not forget the instructions So that life is safe and secure		
O child, listen to teaching Mother and father should not be denied, The sin is great the punishment is exposed The world hereafter gets difficult		
O child of the light of the eye Be faithful to your parents Don't you ever disobey So that far siska hell		
O my child of living diamond Hold fast to the mother's mandate To parents do not disobey So that Allah is not angry		

Source: data processed by the author, 2023

#### 4.2. Character Construction of *Tunjuk Ajar* Malay Culture and *Sirah Nabawiyah*

The realisation of *Sirah Nabawiyah* manifests as the background of Hadith studies, and *Tunjuk Ajar* Malay culture manifests as instructions, advice, teaching, and examples contained in poems, rhymes and *gurindam*. The implementation of the teachings of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah* in the formation of Malay Islamic character can be analysed through the theory

of moral development proposed by Kohlberg (Suparno, 2020). According to Kohlberg, there are four levels of growth in humans, namely: 1) pre-moral level, 2) pre-conventional level, 3) conventional level, 4) post-conventional level or principled level (Carpendale, 2000). Pre-moral level is a term used for children aged 0-6 years. This pre-moral stage is called stage 0 (zero) because good and bad judgements are not yet based on authority or norms. At the pre-conventional level, children rely on obedience and punishment. They fear authority and try to avoid punishment. At the conventional level, they have embraced moral order. At the post-conventional level or also called the principled level, they adhere to consensus, the results of deliberation, social contracts and personal conscience.

The contextualisation of Kohlberg's theory in the implementation of character found in *Sirah Nabawiyah* in *Tunjuk Ajar* Malay culture is actualised towards the figure of the Prophet who interacted with the generation of the children of the Companions. The Prophet Muhammad's actions are a form of guidance that is applied in *Tunjuk Ajar* Malay culture. The Malay value system, which places Islam above tradition and custom, illustrates that all cultural values and social norms in society must refer to Islamic teachings and are forbidden to contradict them. If there are values and norms that are not in accordance with Islamic law, they must be rectified based on the Qur'an and Sunna. This reference makes Islam inseparable from culture, customs, and other social norms, in the lives of the Malays.

The character that becomes the focus in describing Malay Islam is a character that is in accordance with the guidance of the Qur'an and the Sunna of the Prophet. The direction of the character paradigm is towards: 1) Developing the potential of the heart/conscience/affective of learners as humans and citizens who have cultural values and national character; 2) Developing the habits and behaviour of learners that are commendable and in line with universal values and the nation's religious, cultural traditions; 3) Instilling the spirit of leadership and responsibility of learners as the nation's next generation; 4) Developing the ability of learners to become independent, creative, nationalistic-minded human beings; and 5) Developing the school life environment as a safe, honest, creative and friendly learning environment, as well as with a high sense of nationality and full of strength (Supriyono, 2016).

The character context contained in *Tunjuk Ajar* Malay culture is a character building message and refers first to the characteristics of the Prophet Muhammed, namely *Siddiq*, *amanah*, *fathonah* and *Tabligh*. The existence of character messages derived from Islamic values shows that the Malays have special attention to Islam. An example from *Tunjuk Ajar* Malay culture is (Marlina, 2020): *Apalah isi tunjuk ajar, segala petunjuk ke jalan yang benar* (What is the content of *Tunjuk ajar*, all guidance to the right path). *Apa isi tunjuk ajar Melayu, kepalanya syarak, tubuhnya ilmu* (What is the content of *Tunjuk ajar*, all guidance to the right path). *Apa isi tunjuk ajar melayu, penyuci akal, penenang kalbu* (What is the content of *Tunjuk ajar*, the purifier of the mind, the soother of the heart). *Apa isi tunjuk ajar Melayu, pendinding aib, penjaga malu* (What is the content of *Tunjuk ajar*, the cover of disgrace, the guardian of shame). *Apa isi tunjuk ajar Melayu, sari akidah, patinya ilmu, mengekalkan tuan sejak dahulu* (What is the content of *Tunjuk ajar*, the essence of creed, the essence of knowledge, retaining the masters of old).

## **5. Discussion**

The research aimed at mapping the integration of *Tunjuk Ajar* Malay culture with *Sirah Nabawiyah* in implementing character in the complexity of cultural issues and religious values found three important things. First, character as the substance of religious values oriented to form noble behaviour. Second. The problem faced by Muslims today is the deterioration of the character of the younger generation. Third, the complexity of Malay *Tunjuk ajar* with the integration of *Sirah Nabawiyah* realises the fusion of two dimensions that strengthen the beauty of character. This finding confirms the need for integration between *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah*, which is able to empower character in the life of the millennial generation. Therefore, this instruction needs to be understood and internalised by the younger generation of Malays by studying and studying the life journey of the Prophet Muhammed in the study of *Sirah Nabawiyah* so that they do not get out of the frame of Islamic teachings.

The research findings illustrate the fact that there is an interaction of Malay culture with its local wisdom that synergises with the implications of Islam in three important ways. First, the basis of Islamic teachings is revelation revealed by God through Muhammed, and he became a figure who grounded it. Secondly, Malay culture originates from the potential creativity given by God to humans, so Islam and Malay culture combine in their application. Third, the integration of *Sirah Nabawiyah* and *Tunjuk Ajar* Malay culture in life activities contains the purpose of transferring values related to the figure of a role model. The utilisation of *Tunjuk Ajar* Malay culture has a very strategic meaning considering that these values have been recorded for so long in the collective memory of the Malay community and are emotionally closer.

The issue of Integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the implementation of character derived from human values. Meanwhile, *Tunjuk Ajar* Malay culture becomes a fusion point in the reality of Muslims with customs based on sharia. *Sirah Nabawiyah* is a mirror that radiates the image of a role model for Muslims by returning to the beauty of behaviour. The beauty of behaviour can lead to peaceful human life with mutual respect and help. In addition, a character that makes the combination of

religious norms and cultural values makes people's lives more practical and flexible. The paradigm that is the main foundation of integration is the combination of the beauty of life and the character of fellow human beings who live in harmony.

The Integration Paradigm of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in character implementation forms a beautiful blend. Religious norms and cultural values converge on one mutually reinforcing thought. Malay, with its local wisdom, is a culture influenced by Islam; the basis of Islamic teachings is revelation revealed by God through the Prophet, who plays a role in grounding Islamic teachings and these Islamic values are found in Malay culture. Thus, it can be said that the teachings of Islam and Malay culture both aim to guide humans to become moral, directed humans, obtaining happiness in this world and the hereafter.

From the findings of this study, it can be seen that the integration of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* in the implementation of character combine to form the beauty of interaction between humans who live in harmony. Therefore, to anticipate the moral decay of the younger generation that is surrounded by cultures that come from outside with technological sophistication into homes without any boundaries and barriers, a policy is needed in utilising local wisdom as an initial life foundation that is in the closest position to religious norms that are in harmony with the beauty of character. Regulation of the interaction between *Sirah Nabawiyah* and *Tunjuk Ajar* Malay culture in character education is included in a local wisdom education curriculum based on the understanding of character and culture that is mutually binding.

## 6. Conclusion

The implementation of *Tunjuk Ajar* Malay culture and *Sirah Nabawiyah* becomes a united force in the pattern of fostering the character of the younger generation and guarding against moral decadence. The correlation between the two becomes the main basis for stating that the Malay culture depicted in the stanzas of *Tunjuk Ajar* Malay culture has been integrated. *Tunjuk Ajar* Malay culture is an advice and moral message that is full of Islamic values conveyed through poems, rhymes, and *gurindam*. These poems, rhymes and *gurindam* then become a form of local wisdom of the Malay people. The implementation of *Sirah Nabawiyah* in *Tunjuk Ajar* Malay culture character building contains the purpose of transferring Islamic moral values into the lives of the Malays.

*Tunjuk ajar* Malay culture and *Sirah Nabawiyah*, which are discussed in this study, bring one thought that the two are in line and there is no conflict. Islam is the identity of the Malay people, with the slogan that Malay will not die if Islam stands up and Islam stands up with Malay. The expected construction of the combination of *Tunjuk ajar* Malay culture and *Sirah Nabawiyah* on the discussion of faith, honesty, trustworthiness and filial piety is an illustration of the integration of religious values that have been grounded in Malay culture. The local wisdom that runs does not conflict with religious values as a direction that runs to guide humans to become humans with character, direction, gaining happiness in the world and the hereafter.

This research not only has strengths in the implementation of two micro-integrated elements that have been ignored but also has limitations in describing the variables of *Tunjuk ajar* Malay culture couplets and the Prophet's life journey in *Sirah Nabawiyah*. In line with that, further studies are needed related to local wisdom in the Malay world and the acculturation of Islamic teachings in character implementation.

**Funding:** This research received no external funding

**Conflicts of Interest:** The authors declare no conflict of interest.

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